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President Wilson Looked Upon as Greatest Apostle of Liberty Ever Seen.

ISLAND'S PRESENT CONDITION.

In view of the near approach of the general election for members of Parliament and the entry of the Sinn Fein party into the contest, with prospects of taking the places of the Irish Nationalists, the following interview with the Rev. Father Marshall upon his recent arrival in New York may enlighten and interest many readers:

"We arrived in Liverpool twelve days ago," said Father Marshall. "Our trunk was packed through very rigidly, which was of course quite right, and to which we naturally made no objection, but photographs of De Valera, President of the Sinn Fein organization; of Capt. Thomas Ashe, one of the Sinn Fein leaders who died of starvation a few months ago in an English prison, and other pictures of Sinn Fein friends of ours, were all confiscated by the English officials. We had looked upon our passage on an American liner and had gone down to the docks to the ship, but we were not permitted to go on board. We were held back and told we could not proceed. There was no reason given, and we do not know even now why we were molested. We were Sinn Feiners and I suppose that was enough."

"While we were standing near the ship, not knowing what to do, an American army officer came up, learned our situation and stood up for us. We will never forget the kindness of this brave American gentleman. He managed the affair without noise or bustle or excitement, but he did manage it. In five minutes the whole thing was settled, we were set free and allowed on board. We arrived just when the elections were over and were all quite glad when we heard President Wilson's man was elected Governor, for I may tell you President Wilson is liked and admired in Ireland. At every gathering where his name is mentioned the people spring to their feet and cheer and applaud. We look upon President Wilson as the greatest apostle of liberty the world has ever seen. That," said Father Marshall, "is the true feeling in Ireland as far as America is concerned."

"And how is old Ireland and how does she stand with regard to England just now?" asked the interviewer.

"The jails of Ireland," answered the clergyman, "are full of untried prisoners, the country is flooded with English soldiery—250,000 of them—cannon of all calibers, armed motor cars and military supplies and equipment of all kinds are parked and stored all over the country, even in small mountain hamlets. For the most part, however, the English officers are very decent fellows. They have a very unpleasant duty to perform, but they do it like soldiers and gentlemen. They do not like their work, and they certainly hate the Irish people. While the police go around like Prussian bloodhounds, beating the people, bludgeoning women and children, entering houses at the dead of night and arresting the people, without warrant or cause of any kind, the English officers never molest the people at all. On the contrary, they are kind as they can be and considerate. The condition of Ireland therefore at the present moment is that of a terror-stricken land where the people have no liberty. Our leaders are in English jails, arrested without warrant and held for the past eight months without bail. The charges against them was an alleged plot with Germany, a plot which even the English newspapers openly state never existed, and of which there is not the slightest proof. Irish songs can not be sung today in Ireland. Those who sing them are put into jail. The Gaelic leagues are suppressed, the right of public meeting taken away, our harbors are closed, our railways commandeered, our trade ruined, our industries destroyed. That is the situation," continued Father Marshall, "but I dare say Americans do not know that things are that way in Ireland."

A short chat with the reporter terminated the interview. The reporter wanted to know what Sinn Fein really stood for. Father Marshall gave a very lucid explanation.

"The Sinn Fein idea," he said, "is simply this. If you want to do anything begin with yourself. Sinn Fein looks upon every individual in the country as an embodiment of the Irish nation. In miniature. The Irish nation that we have got to save does not consist of our neighbors, but ourselves. The only part of the Irish nation which a good many have any chance of getting free immediately is ourselves. Sinn Fein teaches us self-reliance. To de-Anglicize Ireland the first thing is for each single Irishman to de-Anglicize himself. To make Ireland temperate, become a temperate yourself. To make Ireland a perfect country, a kingdom of God, then the individual Irishman himself must become a perfect individual, a kingdom of God. That is the Sinn Fein idea, you may call it," said the priest, "the ethics of Sinn Fein, but on this foundation the national economic policy of Sinn Fein is built and the national platform for the Irish. We are a distinct and separate nation in race, history, language, customs and even in our geographical position. But free we will be," said Father Marshall. "America has spoken, her great President has, as we say in Ireland, 'laid down the law.' America is fighting for the freedom and liberty of small nations; her sons have died and are dying for it. And that," said Father Marshall, "settles the question. And that, too, is the reason," he continued, "why the Irish people adore Wilson. May God bless him and his country."

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## REPROACH

Phases of Problem of the Negro  
Ostracised Among His Countrymen.

Have Not Bestowed the Blessings of Democracy on the Colored People.

American Catholics Have Good Reason to Deplore This Condition.

JUSTICE MUST AND WILL COME.

In spite of the fact that we some fifty odd years ago liberated the negro from slavery, we can not claim that we have solved the negro problem. If any one dared to assert that we done so contradiction would come from thousands of whites and from hundreds of thousands of negroes. Nor can we, in the face of our national efforts in behalf of the democratization of other nations, truthfully assert that we have successfully bestowed the blessings of democracy on the colored men and women of our own country. In view of these facts, additional weight must be added to a letter written by Helen B. Pendleton, of Newark, N. J., and addressed to the public, a journal of democracy, of New York. The writer, "a Southern woman born and educated in Virginia," takes exception to certain statements made by Bolton Smith and James Weldon Johnson in the Public regarding the American negro in war-time. Taking up one of the statements made by Smith, the lady writes:

"It is surprising to find that any thoughtful Southerner should take seriously the charge that has occasionally found voice in the newspapers that German propaganda is responsible for unrest among the negroes! If here and there such attempts have been made with some apparent success it is of small moment in comparison with the deep feeling of unrest, the despair and resentment which have slowly seeped into the souls of great masses of colored folk. The war with Germany has nothing to do with it. The civil war has a good deal, and it is as old as that and older."

Miss (or Mrs.) Pendleton thus properly designates the beginning and some of the phases of our negro problem. Entering upon one of the specific phases of the question she continues: "Everywhere he goes the negro is confronted with the fact that he belongs to the most unprivileged people in our country." She says it is not surprising that an occasional soap-box orator should make statements derogatory to the negro: "what is more surprising," she writes, "is the fact that more white people are not willing to get really acquainted with the human being whose skin happens to be black, and see that the negro's failings are human failings, shared by all weak and ignorant people alike, and that given education and opportunity he has a distinct contribution to make to this greatest of all experiments in democracy that we call America."

The writer deprecates bitterly the absence of understanding of the negro character among the white people. "It is my experience, alas!" she continues, "that white people as a rule everywhere in our country do not believe in the negro's capacity for education and progress. Fortunately, however, there is a large and growing group of people who do." Social workers, Miss Pendleton remarks with a show of optimism, "are rapidly multiplying, and it is their business to see that all sorts and conditions of people get acquainted with another. The present Secretary of War is a social worker and even the President of the United States comes dangerously near being one. It is through their kind of propaganda that the difficult and complex justice which we are aiming at now in the world will come. And it must and will come to the negro."

It would be difficult indeed, if not impossible, to controvert the statements of the correspondent of the Public. Essentially her contentions are irrefutable. Now American Catholics have all the more reason to deplore this condition, because they should long ago have felt themselves impelled by duty to neutralize the causes which have led up to this condition. Moreover, had we as Catholics taken a proper amount of interest in the negro in the past his spiritual, his religious standing would now be vastly superior to what it is. It behooves us to face the negro problem soon and seriously, not only by the support of the negro missions but also by earnest efforts in our own cities. The reproach expressed by Helen Pendleton is general, it is directed against Americans generally; but conscientious Catholics will read out of it a serious reproach for their particular indifference.

C. B. of C. V.

## HISTORIC CHRISTMAS.

Christmas night, 1776, Gen. George Washington crossed the Delaware and the next day occurred the battle of Trenton. The Hessians were naturally surprised. They took it for granted that the Revolutionary army would rest upon its arms and permit them to enjoy their Christmas peace, but Washington concluded that the deed would be better by the day, and he loaded his small army into boats and crossed the icy waters of the muddy river. He reckoned correctly, and the result of his daring maneuver was that he attacked Col. Rahl at sunrise. The commanding officer and twenty of the enemy were killed and 1,000 taken prisoners. Two Americans were killed, and two were frozen to death. Washington's valor, however, saved the American cause.

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